796
765

/For information on the details of the memorial potlatch ceremonies for the dead, see category 769./

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

Island chief was felt by the Bella Coola to be quite natural; one of their own chiefs might have resented the insult in the same manner. This account may have no historical basis, but it is a clear example of Bella Coola sentiment.

Further examples may help to clarify this point. A few years ago a number of Kwakiutl Indians visited Bella Coola to perform a mourning ceremony in honour of a deceased Bella Coola who had a Kwakiutl name from his grandfather, a member of that tribe. All the natives were invited to a large house, where the visitors gave a dance according to their own ancestral myths; the songs which were used recounted the history of the Kwakiutl name of the dead man. After thus displaying their prerogatives, they felt themselves obliged, and proud, as hosts, to give presents as validation. The sum of $546 was distributed among the guests. Realizing that it would be impossible to return such a sum by holding ceremonials in Fort Rupert, the home of the Kwakiutl, the leading Bella Coola decided to return the compliment immediately. The amount to be given was discussed at great length. Appreciating the courtesy of the foreigners in thus coming to pay honour to the deceased, it was not wished to insult them by giving a larger present, which would have had the effect of intimating that the recipients considered the $546 a trifling amount. Accordingly it was finally agreed to give the visitors about $300, which was done as validation of a Bella Coola ceremony at which the strangers were present. Thus the hosts allowed themselves to be shamed as a mark of courtesy. Not to be outdone in politeness, the Kwakiutl chief made a speech, expressing his willingness to allow the Bella Coola to drive him (this occurred in the days of horses and carts) to the wharf to take the steamer. In other words, he allowed the Bella Coola to put him in their debt, as they had allowed him and his party to do with respect to the distribution of money. The visit terminated with friendly relations maintained on both sides.

The need of validating every ceremonial act by presents can be further illustrated by the following instance. When

I:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

a man, *ax-wunaisa*, with the prerogative of enforcing obedience to river taboos. Ever since, the owner of this name, when it has been duly legalized, has had the right to perform this function. In some cases, such as carpenters and singers, the validation of a prerogative has not brought with it the necessary ability, so that the incumbent remains a properly ratified, but non-functioning, craftsman. No mechanical skill is required by a River Guardian, hence the owner of the name *ax-wunaisa* has always been able to perform his duties. 424 463 551 693 [793]

From time immemorial certain restrictions have been enforced concerning the river: No refuse may be thrown in, otherwise the olachen would remain in the ocean. For the same reason, women at certain periods are not allowed to bathe lest a speck of blood should blind the fish and prevent them from seeing the route. Occasionally an olachen with red eyes is caught; this is caused by some heedless woman. When the fish are running in the river, women are not allowed on the bank, nor to repair the nets. At high tide, it is forbidden to drive stakes for olachen nets. 784 825 226 [515] 841 [562]

The number of prohibitions increases during the critical period of the salmon run. Then no freshly hewn planks can be set afloat, and even a canoe which has just been completed must be kept for ten days before launching. No one whose husband or wife has died within the last year can embark at the village, but must proceed to a landing-place at the head of the fiord. Most important of all, refuse of salmon must be deposited in the woods; if thrown into the river, the fish would smell it and avoid the stream. Even accidents such as the upsetting of a canoe, or the spilling of olachen grease, are considered to be offences. [502] [765]

Disregard of any of these injunctions is displeasing to the salmon and it is the duty of the River Guardian to punish the offender, irrespective of his rank. In case of slight infringements, he beats the guilty person or throws him into the river. The guilty person usually scrambles out, but should he be swept away and drowned, no recompense can be claimed by 688 693

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

entertained such kindly sentiments towards him that he would be glad to have his friend receive it.

In recent years the number of incombustible objects has increased enormously with the introduction of metal utensils, gramophones, and other things obtained from white traders. Although these are considered to be of use to the ghost, and must be carefully placed near the grave, they can be publicly exchanged for others by a relative. The sentiments expressed on such occasions are that the ghost, though aware of what is taking place, does not resent an open transfer; and that it is unnecessary to deposit the equivalent of what has been removed. There is undoubtedly a vague idea that the ghost uses, not the actual object, but its essence, which is received by the deposition. It must be emphasized that this feeling has not become crystallized to such a state that it is customary to replace goods laid on the grave with others. Such an exchange is a rare event and would cause animosity if carried out by anyone except a near relative.

Sometimes a dying person requests that a house be erected over his grave, a common Bella Bella custom. This is built immediately after the funeral and articles that cannot be burnt are placed within it instead of being piled on the ground. The sorrowing relatives may choose to erect a picket fence around the spot, but no other mark for the grave is put up until a memorial potlatch several years after death. House or fence soon falls into decay and rarely an effort is made to repair either. Nor is the grave itself disturbed. Cow-parsnips, which are much used for food, grow frequently in cemeteries, but no one would gather the shoots that rise above a grave; they are food belonging to the dead person. The white man has taught the Bella Coola how to plant apple-trees and these are often set out in graveyards, though the fruit is allowed to fall to the ground for the benefit of those interred beneath. The Bella Bella are said formerly to have replaced at intervals the coffin containing a dead person, but this seems never to have been a Bella Coola practice. Indeed, a grave is never

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

Indeed, a grave is never
765 disturbed except, rarely, when it is necessary to obtain a
[789] portion of a skeleton for magical purposes. In such a case,
[761] the coffin lid must be lifted up on the side away from the opener, so that he looks within over its upturned edge. A person failing to obey this injunction will soon die.

768 Burning or deposition near the grave is not restricted to the actual utensils and artifacts of the deceased. There, too, must be laid dried salmon which a man has smoked for winter use, as well as pulverized berries and other foods made ready
[214] by a woman; to eat food prepared by a dead person seems indescribably indecent. In recent years, the crop, if a man dies after tilling and sowing a field, is allowed to ripen, and then rot unharvested. So, too, the canoe in which a body has been brought home must be destroyed. The Bella Coola are not always able to state reasons for these actions, but it is
[761] apparent that the underlying sentiment is that the taboo of
[784] death lies upon any object prepared by the deceased, or that has been in contact with a corpse.

764 The rituals described above may be considered as religious
431 in nature; almost equally important are the social require-
556 ments of paying those who have assisted at a funeral. This
[614] indebtedness falls on the near relatives, though all members of the ancestral family are obligated in a somewhat indefinite manner. If a canoe has been destroyed that did not belong to the deceased, the owner must be recompensed. Presents must be given to the pall-bearers, to the woman who bore the flaming bark, to the grave-diggers, to those who delivered laudatory orations, and to all others who assisted in any way. Failure to do so brands the relatives as misers with little respect for the deceased; lavish recompense shows that they have the outlook and minds of chiefs. Consequently, even poor people try to give as generous rewards as possible, both for their own sakes and out of respect to the dead person. Unfortunately, it was impossible to obtain details of the ceremony at which this takes place. The increase in wealth in recent years has made it possible to give memorial potlatches soon after death

1:McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

place in the manner already described. After passing through the fourth hole, or for the fourth time through the single opening, the two go to some lonely pool in the forest where the mourner washes. They light a fire and deposit on it some of his clothing, placing the rest in a stump or hollow tree. The friend always takes with him a supply of new clothing which the person being purified puts on and returns home, cleansed from the immediate taint of death. 764 783

The above rite protects widower or widow, but does not alter the fact that for one year they are ceremonially "unclean" and must obey sundry taboos. They must not go to the bank of the river, or even appear at the front door of a house facing it. To do so is displeasing to the salmon; for the same reason they cannot eat this fish unless it has been smoked. If they wish to travel on the ocean, they cannot embark at the village but must go through the woods to a point on the shore and there be picked up by the canoe. There is a regular "Widows and Widowers Rock" about a mile on either side of every village on the ocean. The one near Kimsquit is called *Sq̓ian'ti*, and there is thought to be blood on it. A person mourning a consort must wear a hat decorated with miniature coppers of which the bottoms are bent upwards; should this be omitted, when the offender remarries, the new husband or wife will soon die. 765 [783] [825] [262] [484] [292] [761]

In addition to these taboos, there are customary laws of behaviour, an infraction of which renders the offender liable to social disapproval. Widows and widowers should cut their hair short, and the former should rub ashes on the face. Sexual intercourse is prohibited to both sexes; if this rule is broken, the relatives of the deceased are insulted. Remarriage should not take place for at least a year, although among poor people it sometimes occurs after only six months, in which case all taboos and restrictions automatically cease. There is no law on this point, but it is considered fitting to allow this period to elapse. These requirements clearly indicate that bereavement is not merely an individual affair, but entails social and [626] [302] [834] [587] [735]

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

765 religious rites affecting the whole community. In spite of the prohibitions enforced, it is said that a widow or widower usually becomes fat after the death of a partner. This observation agrees with several instances known to the writer, but whether it is of universal application is doubtful, although the Bella Coola emphatically state that this is the case.

Memorial Rites

THE MEMORIAL POTLATCH

177 556 769 [622] The most important, as well as the most complicated, mourning rite is the memorial potlatch, *skwanät*, for which so much wealth is required that it can be carried out by chiefs alone. This ceremony, being associated with *sisaok* rites, has altered enormously in form within recent years. Before the introduction of cone-shaped whistles and other foreign elements, it was almost indistinguishable from an ordinary potlatch and the two were occasionally combined, having as central feature the return of the deceased in the form of his crest. Among the tribes of the outer coast, especially the Bella Bella, the two types of ceremonial were apparently distinct, and as the Bella Coola adopted more and more of their neighbours' *sisaok* ritual, they followed their custom in this respect as well. It is said that a certain *Noäkila*, uncle of a man about sixty years of age in 1922, was the last to combine both. The Bella Bella felt that he had thereby committed a ritual error for which he would be punished; within a few years he died, and the Bella Coola assumed that this was due to the unanimous expectation of his death on the part of the Bella Bella. From that time onwards, the Bella Coola were careful to separate features belonging to potlatches from those of memorial potlatches.

[648] After a comparatively few years, the white man's domination had increased so enormously on the central coast that the potlatch, including both types, was prohibited by law. Owing to the consequent difficulty of performing complicated

1:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*556 769 messengers may be marked with the same ritual as at a potlatch, but there is always curtailment of *susaok* features if rites of that nature are to be omitted.

Meanwhile other preparations have not been neglected. 424 Among the prerogatives embodied in many origin myths, is *556 that of the presence of professional mourners at memorial 769 potlatches. If mention of these is made in the ancient tradi- [767] tion of the donor's ancestral family, it is a matter of pride for him to do as was done by his ancestors in the distant past. For example, it may be recorded that at the memorial potlatch of some ancient chief, a number of his younger relatives appeared with red paint smeared upon their faces, with finely chopped undyed cedar-bark in the hair, or with bands of the [765] same material across their heads. *Älquntäm* had decreed that they should thus exhibit their grief, and the descendants of the chief have since had the privilege of doing likewise. Such signs of mourning may not, however, be worn without proper validation. It is only the members of the ancestral family who are entitled to don these marks, and among them, only those whose right has been confirmed by the distribution of presents. This is a masculine professional prerogative, known [562] by the same name as the feminine one of uttering a droning cry to which it is closely akin. The right is ratified at memorial potlatches, and the donor of one is glad to do so as a means of displaying his own wealth as well as of making plain the glory of his ancestors to whom the one being commemorated has returned. There is no mention of professional mourners in [767] the myths of many families, nor are they ever as important in [171] Bella Coola as among the Bella Bella and other tribes of the outer coast. If such belong to the family of the donor, he notifies the incumbents and asks them to be ready, although, eager to act, they seldom wait for such an invitation.

533 The most difficult task is the preparation of mourning songs *556 at which the singers toil for several weeks. The donor first 769 invites them to his house and recounts the myths from which they must be composed. These may include several traditions

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

wax·munmuisumnimotnu you are the prey of misfortune,	*si·xwotldimutnudja* you unmarried mother;	*xwas·iäsqiligaoals* you are *sqili*(*d*), you women	533* 586
xwaä'lälye·ya·lusals who pretend to be virtuous(*e*).	*Ämäna* Alas(*f*)!	*Yumtcaia* I am ashamed,	*somtcaia* I am *Som*(*g*). 578

[WORDLESS CHORUS]

B Qänmaxwulxs·alotskidax Exactly similar	*däsboiltdisälotskidsaix* is the little boy's nose	*yao oldistänäbsul·ax* to that of the round-headed	
aiyaoyaqolasdidai *Qolasti*(*h*).	*Ämäna* Alas!	*Yumtcaia* I am ashamed,	*somtcaia* I am *Som*.

[WORDLESS CHORUS]

C The third part, if it ever existed, has been forgotten.

(*a*) This differs from most *Haiyäkum* songs in that *Som* was an unmarried mother, not a faithless wife. She was held up to scorn by the men of Kimsquit and this song composed for her by a certain *Blo·qwas*. [848]

(*b*) Recorded as song VII D 38a, National Museum of Canada; singer, Jim Pollard.

(*c*) It is said that women, even of slave blood, used to endeavour to increase their importance in the eyes of their children by boasting, falsely, of ancestral history. [554]

(*d*) A term of opprobrium, difficult to translate. It is said to imply slave ancestry, but is more probably a mere epithet, referring to the female organs. [195]

(*e*) This is addressed to women in general.

(*f*) An expression of pain or sorrow, used under all circumstances. [192]

(*g*) The theme is here changed as if it were *Som* herself speaking. This is a common device in all kinds of songs.

(*h*) *Qolasti* was supposed to be the father of *Som*'s child.

Mourning Songs

Mourning songs excel all other Bella Coola compositions in length, complexity, and wealth of detail. Especially those composed for mighty chiefs contain numerous references to the ancestral history of the deceased and mention incidents referred to in origin myths, a source of pride to the survivors and of envy to those who listen. 533* [765] [766]

Song Used for Qowi when Mourning his Son, Qwinas(*a*)

A Sämalma | *waxläkdatems* | *Hälinaywas* | *sänäbsulpai*·
Why has my son done so(*b*)? Come, ye who are residents of foreign lands(*c*)

2: McIlwraith E-5 (1922-1924)1948
NE6 Bellacoola NE6

(*h*) That is: I incorporate myself into.

(*i*) The reference is to another of *Sinuɣut*'s myths dealing with the coming to earth of *Hamcɑt* near Kimsquit. *Nunuḳsmɑ̄ls* was the name of his house.

(*j*) Referring to Goose Island once more.

(*k*) That is: Goose Island where our relatives, the Bella Bella, get their food, had just emerged and become visible. It was impossible to obtain a separate translation of these two subdivisions.

(*l*) Referring again to Goose Island. This small piece of land is shaped like a whale, and, as already described, it was originally one. *Ałqunɑ̄m* bade the animal come to the surface to be changed to stone; then *Wɑ̄kus* settled there as soon as the water had dried from what had been its back.

(*m*) The literal translation of each subsection may be inaccurate.

Song Used for Yeɑ̄los of Kimsquit(a)

A	*Yenaoi̓sandax*	*wakwai̓ndai̓*	*sɑ̄bxwaixi̓sndai*	*disonɣʷsudai*
	It is good(*b*);	our(*c*)?	has lifted	the sky(*d*).

[WORDLESS CHORUS]

B	*Ḳɑ̄qmaxqwi̓sandai*(*e*)	*disiutsudai*	*skɑ̄aiyɑ̄ldumdai*	
	He was Raven(*f*),	the supernatural one	when he descended	

dinuɬuniksɑ̄sdai
the post(*g*).

[WORDLESS CHORUS]

C	*Snuqwla·xi̓sndai*	*distɑ̄ɬhmɣdai*	*yeɣɑ̄losdai*	*sɑ̄liɬhisdai*
	He is bright(*h*),	the chief	*Yeɑ̄los*;	he carries

siɑ̄sxwi̓ɬɑ̄kɬaixs	*diɬɑ̄liɑ̄s·udai*
a unique	copper(*i*).

(*a*) Recorded as song VII D 47a, National Museum of Canada; singer, Jim Pollard. This song is said to have been composed over one hundred years ago and since used repeatedly.

(*b*) With the significance of: It is highly satisfactory.

(*c*) The meaning of this word is obscure. It refers to the crest of *Yeɑ̄los* with the added implication of a memorial. It applies to the memorial rite being given.

(*d*) When a chief dies, it is said that the people in their grief feel as if the sky were pressing them down. A memorial rite lessens their sorrow and lifts the burden.

(*e*) When this word was being sung for the phonograph, the singer erred and replaced it by part of the first word of the third part.

(*f*) That is: He was in the form of a raven. The reference is to one of the first ancestors of *Yeɑ̄los*.

(*g*) Meaning one of the posts which stretched between earth and sky in the beginning of time.

(*h*) This refers to *Yeɑ̄los*. He was formerly weighed down with grief, but by giving a memorial rite he is like the sun as it shines out brilliantly from behind the clouds.

(*i*) A reference to a special kind of copper mentioned in the chief's origin myth.

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

533*

C *Wasiḳwiltsamālsnkɔa* | *āldiḳwatlnusamdai* | *yao disno'oyulxultās*
I fear the coming | figure(*g*), | hail *Sno'olxults*

yao Ālquntsiāmsudai
Ālquntām(*h*).

(*a*) This song was used during the *kusiut* season of 1923-4 at the initiation of an infant into the society. The full ritual was not performed on that occasion, and it was impossible to learn the proper procedure. The neophyte's patron is *Sno'olxults Ālquntām*, whose protégés are usually Scratch or Breaker dancers, but *Anudakānuts* has neither of these prerogatives. [776]

(*b*) Recorded as song VII D 49, National Museum of Canada; trio, Reuben Schooner, *Tālio* Charlie, and Jim Pollard, the last-named acting as announcer. This song was composed by Reuben Schooner.

(*c*) The theme is worded as if the neophyte were speaking to the uninitiated whose ranks he has just left.

(*d*) It was impossible to obtain individual translations for these four subdivisions.

(*e*) This refers either to supernatural power or to some object imbued with it.

(*f*) It was impossible to obtain individual translations for these two subdivisions. The meaning of the whole is obscure, although the implication is that the dancer now knows everything having, figuratively, forced open the repository.

(*g*) More accurately, the memorial figure; the meaning is obscure.

(*h*) The dancer's patron.

Kusiut MOURNING SONGS

533*
765 ●
575 ×
[766]

Several prominent *kukusiut* died during the spring and summer of 1923. Memorial rites of the usual nature were held, but in addition several *kusiut* mourning songs were composed and used in their honour during the next ceremonial season. When a relative was initiated, his song contained numerous references and words of the type normally restricted to mourning songs. Such a combination may occasionally have taken place in former times, but the present comparatively common usage is due to the difficulty of holding regular potlatches. In each case the *kusiut* rites were abbreviated, and no description of the proper ceremonial was obtained. The following are examples of combined *kusiut* and mourning songs: [77] 533*

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*192

Kitlmnɪtămem: The chasm that keeps a foolish man from success as a chief; the concept is semi-anthropomorphized.

kitsăn: First catamenial discharge.

Kulde·t: ɯtămɣ village.

kɨxsta: Supernatural creature dwelling in the ocean.

[956] *Kdyekdămat:* Shaman who received power from ghosts.

Kumsixwalăxtsta: Bella Coola hunter.

*[103] *Kumɣkwɨt,* "Canyon": Bella Bella designation for the Dean River, whence the anglicized *Kimsquit* has been derived.

Kunduit: Nass River.

Kunlkunl: Kimsquit man mentioned in an ancient story.

[825] *kunts:* 1—Whale.
2—Ancestral name of a *Tăl·io* woman; this is said to be an exclusively feminine designation.

Klak"amot: 1—Name acquired by a Bella Bella man in the beginning of time.
2—Influential *Ɣomɣo·ts* chief, who died about 1910.

[825] *k'lax"":* Muskrat.

klɨ: White fir (?).

[824] *kmăn·i:* Herring.

kmɨxdjut: Prerogative of biting oneself.

ɣnum: Dried salmon.

ɣnumdjut: Synonym for *ăhnkla:* one of the days of a potlatch, probably that following the appearance of masked representations of the deceased. The word is derived from *ɣnum.*

[825] *kokolikum:* Porpoise.

[845] *Kokoslxum:* Supernatural being who behaves in an erratic manner.

ko'la: Twin whose birth is attributed to salmon.

[824] *Ko'laints:* Man mentioned in an ancient story.

koluloxo: Unidentified berry (strawberry?).

Kolxeta: Supernatural female shaman who guided *Winwina.*

Kol·iaiyuhmɣ: Kusiut name of a Bella Coola Cannibal.

kolku"hmɣ, "Earthy Ones": Ghosts.

koluhmɣ: Land, region, earth.

[533] *kolulo·s:* First part of song.

Kotsnk': Treeless mountain about forty miles up the Bella Coola valley.

[825] *Kpapstustusailaix,* "The One Who Makes Us Fat": Supernatural name of cohoe salmon.

● [765] *kpustmum:* Goods distributed to validate songs used at a mourning ceremony when no representation of the deceased has been employed.

[578] *kqosnăm:* Insult offered to foreigners at potlatches concerning their manners or food.

[609] *krămkusaix* or *krămkusnăm:* Synonym for *kslămkusnăm,* investment-present.[1]

[426] *Ksnasmmdmut:* Woman mentioned in an ancient story.

[601] *kukpi, vocative, kukpai:* Grandfather.

kuksiustk: Kusiut ceremonial at which foreigners are present.

kuhx: The construction of salmon-weirs.

---

[1] This was the pronunciation of the word by the individual with an idiosyncratic *r* sound.

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

 192*

Łălaxsa: One of the first men to settle on the upper Kimsquit River in the beginning of time.
Łăhaml: Unidentified town on the outer coast mentioned in a *Stuıx* story of the beginning of time.
Łăllăliămdimut: Name acquired by one of the first settlers at *Snuiłli* in the beginning of time.
Łălexmăn·a: Smoean's son in the beginning of time.
łălăs·i: Small portable canoe.
łălstam: Desertion of a spouse. [586]
Łăxsmai: 1—"The Copper One."
2—"Snow," in the language of Deer.
łahmtmakgwao: Imitation potlatch carried out by *nusăxkămy.*
Łăknus: Bella Bella Cannibal living in the beginning of time.
Łilixwnimut, "The Scatterer of Eagle Down": Name created by *Smoean* for his son in the beginning of time.
łima: To loot.
Łixłixkhka: Bella Bella supernatural being who brings food.
łixwnimut: Person of placid disposition.
łdłła: Bull-roarer.
łdł: To excise rot; the word for potlatch, *łm,* is supposedly derived from this. [556]
łm: Potlatch.
łmkmitł: The binding down of a Cannibal with rope.
Łmołim: Unidentified autumn moon, probably the fourth after the summer solstice. [821]
Łmołis dł Nusăxkămy, "The Potlatch of the *nusăxkămy*": Second moon after winter solstice. [805]
Łhamkila, "First of All": One of the first men to settle at *Nukiłs* in the beginning of time.
łkełwădjut: Shaman's ritual error, such as the curing of one who is ceremonially unclean. [756]
łkumkekst·a: Miniature totem-pole such as is used in mourning ceremony.
łmănkmm: Partnership of a poor man with a chief about to give a potlatch, so that the former may repay debts, for which his poverty required no compensation, and thus start himself on the path towards greatness. [556]
łmănsimtim: The turning over of a mountain.
Ło'yo: Professional name of a female berry-picker.
łqomkekst·a: Stick decorated with copper bangles used in mourning rites by one of the first settlers at *Qwiyai* in the beginning of time. [765]
łqła: The painting of the face as a sign of mourning. [302]
'Łsmdimut: Cannibal *kusiut* name used by the first settlers at *Sałłła* in the beginning of time.
Łsiqwam: Kusiut name of a Bella Coola male Scratcher.
łuklai: Aversion.
Łukwala: 1—*Kusiut* name of a *Tsmoił* man.
2—Shamanistic power.
łułłułmut: Visitation from the life of a recently dead friend, notification of which is conveyed by a start or other feeling of discomfort. [775] [787]
Łułqwan·i: Kusiut name of a Kimsquit man. The first to use this designation was a relative of the earliest settlers in the beginning of time.
Łułukwahnimm, "The Giver of Shamanistic Power": One of the names of *Tłiłcaplilăn·a,* and hence a designation given to shamans.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

192*

skalk': Devil's-club.
skalnɛmxdits: To lament ceremonially, the term used to describe the reason for a memorial potlatch. [824] [765]
Skămi, "Ashes": Ancestral name created for a *Snuìsli* chief about 1910.
skămtsk: Supernatural creature dwelling in water.
skax: Anus. [824]
skănm: Splinters projecting upwards from the bole of a broken tree-trunk.
Skamoìxmăn·a: One of the first women to settle at *Snuìsli* in the beginning of time.
Skatpts: Chief of the spring salmon.
skatsɛmkm: Narrow strips of goat skin with wool attached, distributed at marriage. [585] [825]
skelixts: Merganser.
skekwadjut, "The Opening": Ceremony when the first public presents are given to the family of a future wife, following the announcement of betrothal. [584]
ski: To cure, especially with the aid of a frenzied beating of sticks. [431]
Skimutcil: *Stuwx* man mentioned in an ancient story.
skinap, "Cure Ye!": Call of invitation to a *kusiut* dance in the upper Bella Coola valley.
skinwas: Cloud. [825]
skma: Thick hide, either of moose or caribou.
skma: Semi-circular knife used by women for cutting salmon. [412]
skmaix, skmanl, or *skmdjut:* 1—Frenzied beating of sticks for curing purposes, especially when the patient is a member of a secret society. [755]
2—Final *kusiut* rite at end of the ceremonial season.
skmim: To cure by means of the frenzied pounding of sticks.
Skmi, "The Charred Portion of a Half-Consumed Log": *a'alk* name obtained in the beginning of time.
Skmnanl: House used by a group of first settlers near *Stuwx* in the beginning of time.
Skmnulăn·a: Daughter of the first settlers at *Nusfalst* in the beginning of time.
sks'tcalx: Fungus. [824]
sklsmaixts: 1—Box made of strands of cedar-bark. [415]
2—Ancient name of *sɛsɛok* head-dress.
sky: Ceremonial designs executed on the exterior front wall of a house.
skokk': Rose.
Skolikwan·a: *Kusiut* name of a Kimsquit man. [825]
skotl: Wasp.
Skolsɛmmusts: Rock on shore of North Bentinck Arm where war trophies were washed. [727]
Skqwălutl: Name of house brought down by first settlers at *Siskiut* in the beginning of time; the term was also applied by them to one of their female relatives.
skxi, xocatixe, skxai: Parent-in-law or child-in-law. [601]
skltay: Suitable place in the river for setting olachen nets.
sklxa: Game played with throwing stones.
skuxiut: Synonym for *yexmax*, the tangible or intangible prerogative possessed by some *kukuxiut* in addition to a dance rite. [424]
skwalxwa: River sculpin. [825]

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

[765] *skwanät:* 1—Memorial potlatch.
2—Mourning song.
3—The wailing of mourners at a grave.

[763] *Skwanät·än·ä,* "The Weeper": Female supernatural being whose appearance indicates the death of a chief.

skwanätänkusaix: Professional *kusiut* prerogative consisting of the right to sing of *Snitsmän·a* during *kusiotem* dances.

skwatsta: Name.

Skwo·ts: *Kusiut* name of a Bella Coola woman.

[824] *Sla·ll:* Whitewater River, the southern fork of the Bella Coola.

slaos: Long grass suitable for pasturage.

[252] *slaqqk'i:* Smoked spring salmon with the bone removed.

slaxkt: Many, *adjective.*

[554] *slaxmidjut,* "The One with Many Descendants": Term used to describe an elderly man with many children and grandchildren.

Sla·: Man mentioned in an ancient story.

[601] *sleli:* Game, resembling a tug-of-war, played with wooden loops and spears.

slemts, vocative, slemtsakais: Grandchild; the vocative indicates endearment.

[578] *slexwxnix:* The deposition of eagle down on the heads of those quarrelling to pacify them.

slï·x: Gall bladder.

sloptsta: 1—Breathing.
2—Sound of a *nsaak* whistle, referred to as the breathing of *Mitlakila.*

sluk': Olachen grease.

Slexlekwailx: 1—Ancient village in the upper Bella Coola valley.
[778] 2—Place of petrified power at site of ancient village.
3—Semi-anthropomorphized being responsible for power in this locality.

Sliltm: Supernatural being resident at the mouth of every river.

slkumsta: The voice.

[824] *slkuml:* Dried elderberries.

slukwala: 1—Shaman-like power, as brought by the first people in the beginning of time.
[821] 2—Bella Coola woman.

slulgum: Eclipse.

slwosamlikw': 1—One who keeps in touch with a concealed Cannibal.
[424] 2—One who has the inherited right to assist *kusiut* or *nsaak* dancers; this prerogative occurs in Kimsquit only.

Smaialila: One of the names of the supreme god.

Smialolla: One of the names of the supreme god.

Smaien·a: 1—Synonym for *Slexlekwailx,* q.v.
2—Ancestral name of a Bella Coola woman.

[424] *smaiusta:* A possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first people in the beginning of time.

smämätshnalp: Debris from cones eaten by squirrels.

Smaoan, "The First": One of the first men to settle on the Kimsquit River in the beginning of time.

Smaoaxk: Man mentioned in an origin myth of a southern locality.

smät·amy, vocative, smät·amy: Friends.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

Snuqā·χ': Affluent of the middle Bella Coola.
Snuqwaix: Kimsquit woman mentioned in an ancient story.
Snuqwaxwāls: 1—Copper Raven that perched on house of first settlers at *Alqālaxl* in the beginning of time.
2—Name given to the Raven design used by the first settlers at *Stuix* in the beginning of time.
snusaiks: Skeleton. The word is obviously a derivative of *saiks.*
Snuslkāls: 1—"The Wise One": One of the more important supernatural beings.
2—Ancestral name of a *Tsmoti* man.
Snusmkāls: Name of salmon mentioned in origin myth of *Älqālaxl,* probably a supernatural designation.
Snusmlkānk': Name of salmon mentioned in origin myth of *Älqālaxl,* probably a supernatural designation.
[374] *Snuskuts,* Cold: A supernatural being.
Snuslaxwai, "The Mystery of *Älqunlām*": The place where the supreme god puts what he wishes to conceal, such as the correct solution of the Mystery dance. The concept is semi-anthropomorphized.
snusx: Generic name for several supernatural animals.
snusxindjān·a: Right front corner of a house on entering.
Snuxari: Pronunciation of *Snuloli* by a man with idiosyncratic *r* usage.
Snuloli, "Place of Dog Salmon": Village in the middle Bella Coola valley.
● [765] *snutdānkin,* "A Shoring Up": Term used to describe the functions of mourning songs.
Snuttānāls, "Box": 1—One of the first women to settle on the upper Dean in the beginning of time.
2—Box in *Q̇omoqwa's* house.
3—Name of a *Tāl·io* man derived from the last.
Snuttē·tl, "Place of Nq Falls": Village in the upper Bella Coola valley.
Snuthmx: Kusiut name of a Bella Coola man.
Snutqomikaista: Point between North and South Bentinck Arms.
[821] *snutsalātst:* Race of dwarfs, presumably mythical.
[778] *Snutsiaxwanem:* Whirlwind, anthropomorphized.
Snutsiktāls: Generic term for four supernatural, eagle-like creatures.
Snuwals: Place on South Bentinck Arm where curative power is localized.
snuyaxldmut, "Bring Light": Call of invitation to a *kusiut* dance in the lower Bella Coola valley.
snuyax·iāk: One who seeks embers.
Snuxmuthmān·a: One of the first women to settle at *Tāl·io* in the beginning of time.
Snuxwuulāls: Name of first settlers at *Älqālaxl* in the beginning of time.
Snuyaxlikwan·a: Rivers Inlet name used by a Bella Coola *kusiut* woman.
[484] *solits:* Food carried for consumption on a journey; the term is also applied to the provender brought from above by the first people in the beginning of time.
sol'okun: Hunting-ground owned by an ancestral family.
Som: Woman mentioned in a song.
song^{w}: see dā sonx^{w} dā.
Sonxwaakis: 1—One of the first men to settle at *Nulkax* in the beginning of time.
2—One of the first men to settle at Kimsquit in the beginning of time.
Sonxwan·a: One of the first women to settle at *Nulkax* in the beginning of time.
[431] *sonxwadjut:* Synonym for *sywomaλ,* the preliminary presents given to guests at a memorial potlatch.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

*192

Ṫwalɔsdimut: One of the first men to settle on the Kimsquit River in the beginning of time.

twihmdimut, "A Coming up from Below into Plain Sight": Term used with reference to the obtaining of a call through the medium of Dark-Shade.

[424] *tɛ̄mɛ̄t,* "Whence We Came": A possession, such as a myth or a prerogative, inherited from the distant past, usually from the coming to earth of the first settlers in the beginning of time.

[103] *Tɛ̄ɬɛ̄sik:* Old village near the head of Dean Channel, at the site of the present cannery on the opposite side of the fiord from Manitou Cannery.

Tɛ̄nɛ̄xw-iaqim: Tree, inhabited by owls, behind the supreme god's house.

ixwuniɬwalɔt!: Space in a house between central fire and row of chiefs seated behind it.

U

U-sɬāxus, "What Is Wanted Is Lacking": Name created for himself by one of the first settlers at *Alɛ̄ɬāxl* in the beginning of time.

W

Wɔɬkus: 1—One of the first men to settle at *Ḳwiyai* in the beginning of time.
2—One of the first men to settle at *Snuboli* in the beginning of time.
3—One of the first men to settle at *Nuxwdzt* in the beginning of time.
4—One of the first men to settle at Rivers Inlet in the beginning of time.
5—Name of the Kimsquit River as chief.
6—*Sisaok* name of a Kimsquit man.

[825] *wai·s:* 1—Coho salmon.
2—Name acquired by a man from coho salmon.

Waiuxum: Man who descended to the Clearwater River in the beginning of time.

Wakitmai: 1—One of the first men to settle at *Stuxx* in the beginning of time.
2—Fraser River.

Wakwas: Village at Kwatna Inlet. This word is in the Bella Bella language.

Walɛ̄kitmai: One of the first men to settle at *Stuxx* in the beginning of time.

[825] *wal-ā·sgia:* Lynx.

[586] *walikw':* Woman who has deserted her husband.

wɔlkmptmxm: To express a desire concerning the disposal of one's goods after death.

wɔlcinx: "I go."

[824] *wɔlilikwɔtsɔlɛ̄tsɔlɔts,* "The Most Potent of the Pond": Water-lily.

Wanɛ̄l: Name of *Smɔɔxan*'s grandchild in the beginning of time.

Wawaq: 1—Rivers Inlet.
2—Collective term for the villages on its shores.

Wɔɔxaqalaix: Nuɬaxkāmx name of a Kimsquit man.

Wɔɔxwal-is: Celebrated shaman, central figure in an ancient tale.

Wɔɔyal-a: Tribal name of one of the Bella Bella-speaking groups.

Wa·put: Mountain near *Stuxx.*

Wasila: Kusiut name of a Bella Coola man.

[533] *wɔxkuxiuɬɔix:* Death in the house where a *kusiut* dance is taking place.

[765] *wɔxwāx-imuɬɔ:* Mourning songs regarded as expressions of real, not ceremonial, grief.

wɔxwq'ᵂ nɔxwɬɬɛqɔɬɬ: Synonym for *xwq'ᵂ:* The sky.

6:Boas E-5 (1886-ca. 1890)1892
NE6 Bellacoola NE6

go with the mother and part with the father. The decision is left to the parents and children.

When a person has died the corpse is washed, the face painted red, the legs are doubled up, and the arms folded over the breast. The nose-ornament of the deceased is put into his nose; his shirt is put on, the back part covering the breast and the front part turned backward. The body is placed in a box and the latter is either fastened on the lower branches of a tree or placed in a little house, which is set on posts, above the level of the ground. The face of the deceased is turned eastward. Part of his property and gifts from his friends are deposited near the grave. The masks of the deceased are burnt. His crest is carved on a memorial column, which also shows how many canoes, coppers, head-dresses, and slaves he had given away at potlatches. These objects are painted or carved on the columns. Formerly slaves were killed at the burial of chiefs. The number of slaves killed was also indicated by so many human figures on the memorial column. After burial food for the use of the deceased is thrown into the fire. This is repeated frequently during a prolonged period after the death has occurred. Whenever the friends of the deceased partake of a meal a little food is thrown down at a place between the fire and the door, where the entrance to the lower world, the home of the dead, is believed to be.

The bed of a mourner must be protected against the ghost of the deceased. His male relatives stick a thorn-bush into the ground at each corner of their beds. After four days these are thrown into the water. Mourners must rise early and go into the woods, where they stick four thorn-bushes into the ground, at the corners of a square, in which they cleanse themselves by rubbing their bodies with cedar-branches. They also swim in ponds. After swimming they cleave four small trees and creep through the clefts, following the course of the sun. This they do on four subsequent mornings, cleaving new trees every day. Mourners cut their hair short. The hair that has been cut off is burnt. If they should not observe these regulations it is believed that they would dream of the deceased. Women when mourning scratch their cheeks with shells or stones.

The mourning regulations for a widower or a widow are especially strict. For four days he (or she) must fast, and must not speak a word, else the dead wife or husband would lay a hand on the mouth of the offender, who would then die. They must not go near water, and are forbidden to catch or eat salmon for a whole year. For the same length of time they must not eat fresh herring or olachen. Widow and widower cleanse themselves in the same way as other mourners. Their shadows are considered unlucky, and must not fall on any person.

Some time after the death of a rich or influential person his nearest relative invites the whole tribe to a potlatch. On this occasion he sings a mourning song for the deceased and gives away presents to his guests. It was explained to me that this ended the mourning, and that it was 'the same as giving away the bones of the deceased.'

Religion and Shamanism.

The mythology of the Bilqula differs greatly from the mythologies of the other tribes of the North Pacific coast. It is impossible to say to